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A

SHORT DESCRIPTION

OF THE

CURIOSITIES

OF

GLASTONBURY.

[PRICE SIX-PENCE.]

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A SHORT DESCRIPTION OF THE CURIOSITIES OF GLASTONBURY, IN SOMERSETSHIRE.

Taken from

INSPECTION, DESCRIPTION, TRADITION and RECORD.

To which ſome OBSERVATIONS are added, and from which ſome INFERENCES are drawn.

BY SAMUEL SAUNDERS.

Τα ωγυγια αριστα.
Poſteri Dies Teſtes ſunt Sapientiæ Antiquorum.
Inquirens—invenies non Rubum ſed Roſam.

Publiſhed with Deſign to aſſiſt a pious Friend in the Country, in teaching ſome poor and friendleſs Children to read and write.

Καιρον γνωθι.
Dum Aurora fulget, Moniti, Flores colligite, & Viâ Adolicentum ſpargete.
Orphani ſicut Venti, ſæpenumerò vagantur, non habentes Præcepta Scientifera.

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ADVERTISEMENT.

I HAVE often wondered, from the accounts I have received concerning this place, that it has been ſo little noticed by the curious; but upon viſiting it, I found the reaſon; namely, becauſe ſuch inconſiſtent and falſe accounts have been delivered of it. Not any that *I* have ſeen, contain either *truth* or *conſiſtency* in the narrative: Some exceeding, others falling ſhort of, the mark; and no marvel, ſince the *traditional* part, has been either deſpiſed and rejected as *falſe* and *fabulous*, or mentioned in a way more calculated to excite contempt, than afford entertainment. And I am certain, without *this* addition, no conſiſtent account of it can be preſerved. From this conviction, I have been particular in *this* article, for which, I doubt not, many will ridicule my *credulity*. But, I beg leave to tell ſuch, that it is not in the power of any of them, to give me *one* proof that it is *falſe*; therefore their *incredulity* will not affect me, where it can-

not falsify my narration. And upon the *possible credibility* of it, I have deduced the inferences at the end of this tract. I beg leave, moreover to observe, that I have with candor and consideration, examined, and weighed, the whole; and find it at least, consistent, connected, and probable.* I am also aware, that herein, *pious* minds, and those of an *opposite* cast, err in different ways; but in very unequal degrees: the *former*, from that credulity, which is needful to receive truth; with it, imbibe error, through inattention to it: the *latter*, while they, *vi magna*, *& viva voce* spurn error, also reject truth, through ignorance of it. I hope I have in the following pages, avoided both extremes.

* I do not, by *this* word, mean, that which *can* be *proved*, but that which has some appearance of truth in it; (the *common* acceptation of the word; in which sense alone, I offer this connecting part of my narrative, as a necessary *tertum quid*) though, if we consider the original verb in its primary and radical sense, and the adjective formative, it means much more, and implies, that which is *demonstrable*. So *arbitrary*, and *unfixed*, continues, the most derivative, compound, and expressive living language in the world!

TO THE

READER.

NOTHING from *me* upon this ſubject, had been obtruded upon the world, but for the following reaſons:

1. I had for ſeveral years greatly deſired to ſee *Glaſtonbury*, but till this ſummer, no convenient opportunity has offered: this, I, with great expectations embraced; and indeed I confeſs, the pleaſure of ſeeing it, has equalled my expectations: (a circumſtance I have *very ſeldom* met with; and which, I believe, has not *often* occurred to any one: ſo ſanguine are our expectations of ſatisfaction and felicity from tranſitory objects; ſo empty, ſo poor, ſo unſubſtantial, the ſhadows in which we *ſeek*; ſo wrong, ſo devious, the ways by which we *purſue*; and ſo inadequate the means from which we hope to *obtain* it,)

what I ſaw, heard, and read, upon the ſpot, I committed to memory; and the next day imperfectly to writing. This deſcription, in it's *rude* ſtate, was approved by thoſe who were with me, and eſteemed a circumſtantial and deſcriptive account. Several friends deſired copies of it, in the country, and in *Briſtol*; whom to oblige, I had thoughts of reviſing and enlarging my rough draught, and of preſenting them with ſome printed copies of it. With this inclination, I returned; but immediately upon my return, found reaſon to extend my *deſign*, more than my *plan*.

2. The firſt thing that preſented itſelf to me, when I came home, was an excellent propoſal of a good friend of mine, (a miniſter in the country) to attempt to preſerve the poor children of his poor neighbours from *all* the ill conſequences of *total* ignorance, by eſtabliſhing a ſchool among them, and with it, a little publication, the profit of which, was to aſſiſt him therein. I was affected at the benevolence of the deſign, and the utility of the undertaking; and immediately reſolved that my own lit-

tle

tle bark ſhould ſet out with, and upon the ſame errand, with my brother's. May both be watered with the dew of heaven!

For this reaſon it is, that I now offer the public what was originally intended only for my private friends; and for the ſame reaſon, *ſooner* than I ſhould otherwiſe have done it.

It is, therefore, humbly hoped, that thoſe who may kindly incline to help forward ſo worthy a work, will ſuffer him who writes, and what is written, to be abſorbed and forgotten, in the benevolent intention here pleaded for; and let neither the *exceptionabilia**, of *him*, or the imperfections,

* The author here refers to the *cruel* and *unjuſt* reflections he has ſuſtained on account of what thoſe whoſe reſentment he has ſo *ſeverely* felt, are very incompetent to judge of; and with which, and his *peculiar* reaſons for it, the moſt diſpleaſed, who had candor enough to hear, were ſo well ſatisfied, as to *praiſe* that which they had, upon mere information, highly *condemned*; though ALL his reaſons, have not yet, come to the knowledge of any one.

This

fections, faults, and inaccuracies of it, prevent their execution of ſo laudable a purpoſe, whereby many poor helpleſs children may be reſcued from the pitiable conſequences of rude ignorance, and barbarous illiterature, and be enabled to fill even their *narrow* ſpheres in life, with more comfort and ſatisfaction to themſelves, and profit and inſtruction to their domeſtics and deſcendants, then they otherwiſe can *poſſibly* do: not to urge the probability of their moving, by virtue of ſuch aſſiſtance, in more extenſive ones—Nay even of becoming both *great* and *uſeful*, (and inſtances even of *this* kind are extant; nor has any age wanted examples, where, from the meaneſt depreſſion, and loweſt obſcurity, of birth and ſituation, the brighteſt ornaments to mankind, and the moſt valuable acquiſitions to ſociety, have ariſen) and which *muſt* have been *loſt*, but for ſome

This, though acknowledged, even by his enemies, to have been the *fouleſt* blot upon his character, ſhall be ſatisfactorily *cleared up*, and ſufficiently *vindicated*, in the *laſt* publication the world will ever receive from him; and which, to avoid, being *herein* diſappointed, he has *now* by him, finiſhed beyond *that* period.

friendly

friendly aid, and ſome kind hand, in poliſhing their uneducated, and reſtoring their uncultivated minds from the baneful ruſt, and defiling and deforming vail, of *ignorance* and *prejudice*.

Such philanthropiſts will recollect, as doubtleſs they are acquainted with, the extenſive * exhortation of the apoſtle. "To "do good, and communicate, forget not; "for with *ſuch* ſacrifices GOD is *well* "*pleaſed!*" Heb. xiii. 16. Neither can they be ſuppoſed ſtrangers to the force of the poet's exclamation,

"————Ah! pity human woe!
"'Tis what the HAPPY, to th' UNHAPPY,
"*owe.*"

* I apprehend, the words ευποιιας, and κοινωνιας, rendered to do good, and to communicate, imply the moſt extenſive ſignification of thoſe expreſſions, and may be conſidered as comprehenſive of, the *liberal mind*; the *bountiful hand*; and, the *open heart*. And that επιλανθανεσθε ſignifies to *neglect*—to *hide*—to *ſpare*—*lay by*—and *ceaſe to uſe* (conſequently to *improve*) as well as to *forge*.

So extenſive and ſo full is the exhortation here offered by the apoſtle, as an inticement to charitable aſſiduity—and ſo *forcible*, ſo *obligatory* too!

A SHORT

A

Short Deſcription, &c.

GLASTONBURY was formerly an iſland called *Avalon*, and was very early inhabited by the Druids. The large moor, now converted into paſture land, was once an arm of the ſea* that led to it, but is long ſince filled up

* Since theſe papers were ſent to the preſs, an hiſtorian and traveller, of great antiquity, furniſhes me with the following information; namely, that *Glaſtonbury* was originally ſurrounded with water, which was broader and deeper on the ſide where the moor now is, than any where elſe; that it was firſt called *Avolon* (from *Avoloniæ*) afterwards, *Inis Wintrin* (the Glaſſy Iſle) whence the Latin *Glaſconia* (perhaps from *Glacies*) and thence *Glaſtonbury*; and alſo, the *Iſle of Appuls*, from the abundance of thoſe trees once growing there, and the excellence of their fruit. This circumſtance brings to my memory, ſome remarkable fine trees, now ſtanding near the Abbey, which when I was there, produced the largeſt and fineſt fruit I ever ſaw.

and

and cultivated. Of the truth of this (though doubted by ſome, and denied by others) its ſituation, boundaries, inundations, and ſuperior fertility, are, I think, ſufficient proofs.

The firſt and principal object which attracts the ſtranger's notice, is the abbey, demoliſhed with other religious houſes at the reformation: The ruins of a magnificent inſtance of Gothic architecture, ſaid to have been near 100 years in building, and to have been the largeſt and richeſt monaſtery in the world; and, after the ravages of devaſtation and time,

"Majeſtic even in Death!"

This ſtately and extenſive building was founded in the year 425, according to its ancient records*; of which no part re-

* The vaſt length of the building (which is on *one* ſide entire) its remaining turrets, arches, &c. eſpecially part of the grand central one, at the eaſt end, are remaining marks of its loftineſs, extent and magnificence! while the *Ivy*, covering ſome parts, and hanging over, gives it an appearance of ſolemnity and antiquity, which no words can convey! So richly was it endowed, that I was informed, *ſeven* parks belonged to it, beſides abundance of lands.

mains entire except the abbot's kitchen, which is a curious and grand ſtructure, built by the laſt abbot. It is of a form, in part ſquare, and in part octagono-conical both within and without; but moſt ſo externally. In it are a very large oven, and four large fire-places, one in each angle; within, above each chimney-piece, the angle is broken by the chimney, and the whole takes, from thence, the form of a conical octagon. On the outſide, to the top of the chimnies, the building is ſquare; and thence upward, takes the ſame form as the inſide, and exhibits, in ſome degree, the appearance of a low tower, with its ſteeple, and finiſhes with a handſome turret, the apertures of which gave vent to the ſteem from below, and admitted air from above. There is no windows in it, the turret giving ſufficient light to the whole.

This ſtructure being much more modern than the abbey, and not contiguous to it, (at leaſt not in its preſent ſtate) gives room for enquiry, " why it is not " part of the building, or of ſome other,

" to

" to which it ſhould have ſome con-
" nexion?" This query is anſwered by the following account. The abbot obſtinately refuſing to relinquiſh the abbey to the king, he was informed, that if he perſiſted in his refuſal, his *kitchen* ſhould be burnt down. Why this *particular threat* was iſſued, or this *particular part* determined againſt, I did not learn; but was told that it occaſioned the ſaid abbot to build this, to defeat the king's purpoſe—which to effect, he built it entirely of ſtone, the doors being of iron, and no wood, or any combuſtible matter in it.

In this kitchen, I was told, thirty-ſix oxen were dreſſed every week; and, as was then the cuſtom, the poor ſupplied from it. In it now lies a ſtone image of the founder of the abbey, dug out very lately from a part of the ruins, and with it a *Saxon* inſcription, in fair characters, which was deſtroyed by ſome militia then quartered in the town, before it could be tranſcribed, which was intended, in order to know its import.

I next viſited the mineral ſpring, for which this place was ſome years ſince famous, but now in a ſtate of equal ruin with the reſt. A printed dream is ſhewn to travellers, (tranſcribed from the records) of the perſon who firſt diſcovered the virtue of the water, which imports, that he had been greatly afflicted with an aſthmatic and phthyſicy complaint, for which he could get no remedy; and that in a dream was directed by an angel* to drink this water for ſeven ſucceſſive Sunday mornings: Upon his enquiry "why *ſeven* times, "and why in particular *Sunday* mornings?" "he was anſwered, becauſe in ſeven days "GOD ended the works which he had "created and made." And alſo becauſe on the ſeventh or ſabbath he reſted therefrom, Gen. ii. 3. He thankfully received, and applied the advice given him, and was

* I am not quite certain whether the meſſenger was ſaid to be an *angell*, or not, in the paper; but as αγγελος (whence the latin *angelus*, and our *angell*,) ſignifies eminently, a meſſenger of divine miſſion, or more inferiorly, a meſſenger upon any other occaſion, the import of the buſineſs upon which he was ſaid to come, was the ſame in either caſe.

in the time ſpecified cured. I was moreover told, that many inhabitants of the place and neighbourhood had received cures in ſimilar complaints—(whether in the ſame ſpace of time, my informant could not aſcertain) and hence, I imagine, has been the cuſtom of drinking the waters on *Sundays* only, or principally.

All the remains of the former notice taken of theſe waters, is a neat and commodious pump-room, built at the expence of a lady; but is now converted into a ſhop.

Sic tranſit GLORIA; *ſic quoque tranſeunt* MIRIFICA, & UTILIA, *Mundi!*

The next thing worthy of notice is an hill on which *Joſeph* of *Arimathea* firſt landed in this iſland, and where the original thorn grew, which is firmly believed to have been the ſtaff which *Joſeph* brought with him out of *Judea:* This plant is long ſince dead; and that now ſhewn, was propagated from it, or ſucceeding plants, of which the thorn *there* growing was the parent.

parent. Upon this hill, tradition ſays, *Joſeph* and his companions reſted themſelves from their fatigue; and hence it has to this day, obtained the name of *Weary-all Hill.* In this place the occaſion of *Joſeph*'s viſiting this iſland is proper to be mentioned, as record and tradition has left it. Soon after our LORD's aſcention, his diſciples obeyed his command, "Go "forth into all the world, and preach the "goſpel to every creature," Mark xvi. 15. and depended upon his gracious declaration, "Lo! I am with you alway, even to "the end of the world!" Matth. xxviii. 20. In conſequence of a conſultation held among them, each took his different route: The iſland of Britain directed the choice of *Joſeph*; with him came ſeveral of the ſeventy diſciples of our LORD, whom they owned and acknowledged as their leader and head. (So there was *ſubjection* and *diſcipline* even in the *beſt times*, and in the *pureſt church!*)

I next viſited another curioſity, and aſcended an exceeding ſteep and high hill, called the *Torr*, which commands a moſt

 delightful

delightful and extenſive proſpect of the ſurrounding country, and the verdant vale below, once a navigable river. Upon the ſummit of this hill ſtands a tower, the only remains of an extremely ancient church; but of it, nothing is left. This tower, which wants its top, meaſures 58 feet and an half in height; and ſo much was it decayed, that not half of it remained, before a neighbouring gentleman, at his own expence, ſupplied the deficiency, and thereby preſerved to the country a good object, and to travellers and ſailors an uſeful mark, as well as to the ſpot a monument of antiquity. This church was much older than the abbey, as indeed the original parts of the tower ſhew; and ſo old, that no account has been preſerved of the time when it was built.

This church, ſeveral circumſtances render it reaſonable to imagine, was built by *Joſeph**, and if ſo, muſt have been the firſt

* Some printed accounts date the foundation of the abbey 1750 years ſince, and ſay it was founded by *Joſeph*, 30 years after the death of CHRIST. But as nothing

firſt Chriſtian church in this kingdom; for no druidical temple is found in this part of the country; and at this time, the Druids compoſed their temples of trees, boughs, and evergreens*.

In this church, at leaſt upon this hill, tradition reports, *Joſeph* to have been buried, and his companions and ſucceſſors†. And

nothing to be depended on, countenances this opinion, I rather think it is an entire miſtake; and that not the *abbey*, but *this church*, was by him built about (or even before) this time. The church of *Glaſtonbury*, a very ancient building, was built by *Ina*, king of the Weſt Saxons in the time of the Saxon heptarchy, and it is certain that the abbey was built about that æra, as it is the ſepulchre of ſeveral *Saxon* kings; and as the circumſtance mentioned, page 6, clearly proves.

* In the winter they covered, and platted the ſides, of their temples with evergreens, to keep them from rain and cold; and hence firſt obtained the cuſtom of adorning our churches with them at *Chriſtmas*, &c.

† Several accounts I have examined ſay, that they were buried in the abbey; but this can only be true of ſome of the moſt modern of them, if it can be ſuppoſed of any, which is, I think, for ſeveral reaſons, very unlikely. But the confuſed accounts delivered

And upon it the laſt abbot was hung, drawn, and quartered, purſuant to his ſentence, by order of king Henry VIII. in conſequence of his obſtinate refuſal to relinquiſh the abbey.

Between the abbey and the Torr, ſtands a building called *The Parſon's Barn*, intended, it is imagined, for the uſe of the abbey, by its ſituation, caſt, &c. but much more modern than any building upon the ſpot, and now converted into the common

concerning this place, by taking no notice of the *Torr-Church*, refer (neceſſarily) circumſtances to the abbey, which are only true of *it*, which muſt have been prior to the abbey, as appears from ſeveral proofs.

Camden, in his Britannia, has this paſſage, in proof of the above aſſertion:

"Whereupon this place was by our anceſtors named "*The firſt land of GOD*; *the firſt land of ſaints in* "*England*; *the beginning and fountain of all religion in* "*England*; *the tomb of ſaints*; *the mother of ſaints*; "*the church founded and built by our Lord's diſciples.*"

"Neither is there any cauſe why we ſhould much "doubt hereof, ſithence I have ſhewed before that the "beams of chriſtian religion in the very infancy of "the primitive church were ſpred and ſhined upon "this iſland."

uſe

uſe for which it was ſuppoſed to be built. But it was, I think, more probably deſigned for the uſe of *Glaſtonbury* church, to which its caſt will give it equal relation, as to the abbey; and its being ſo much leſs ancient, much greater. And this opinion is the more probable from its name.

The laſt in order (and by moſt viſitors of this place, eſpecially the *leſs curious*, eſteemed the principal curioſity which was ſhewn me, was the THORN.

Several of theſe plants are preſerved in the place; but *that* ſhewn to travellers is the oldeſt and largeſt. It ſtands in a garden belonging to an houſe (now converted into a farm-houſe) which was built in the year 1714, from the ſtones of the demoliſhed abbot's houſe, and is therefore matter of curioſity and antiquity. This plant is about eighteen or twenty feet high, trained to a ſtraight ſtem, and full head, after the manner of ſtandard fruit-trees. It flowers at Chriſtmas*, or as near it as the ſeaſon will

* Seeing the accounts given of this plant, moſtly deny its regular bloom at *Chriſtmas*, I enquired diligently

will admit, and again in May or June, as do others. But laſt year it produced its bloom in *Autumn* alſo, a circumſtance never known before. It is common to ſee the ripe fruit of the former, and the unripe of the latter bloom, at the ſame time; which gives the plant a ſingular appearance. Except its early bloom, it differs in nothing from the common white thorn.

It is remarkable, that a plant poſſeſſing at leaſt two marks of ſingularity, and if tradition be true, an eminent one of antiquity, ſhould be ſo ſcarce. To account for it, two reaſons occur. 1. That it has been held in light eſtimation, though worthy of more, than many leſs curious and deſerving articles have taken from it. 2. That as a *Romiſh* relique, it was at the reformation ordered to be deſtroyed, at

gently into this circumſtance, and am aſſured by ſeveral different teſtimonies, that, if the ſeverity of the weather does not prevent, it is punctual to its ſeaſon (but not to Chriſtmas day, in particular, as ſome affirm). In proof of this, I remember a friend of mine gave me ſeveral ſprigs in bloom, Jan. 4, 1777, which he had brought from *Glaſtonbury* ſeveral days before.

which

which time, very few plants (perhaps not more than one or two) were preſerved from deſtruction; and it is highly probable that by this means the original plant upon *Weary-all Hill* was deſtroyed. Or, perhaps, what now remain, may have been off-ſets from thoſe which were apparently deſtroyed.

The firſt botanical writer who mentions this plant after the deſtruction of monaſteries, is *Parkinſon*, but with great caution. He calls it *ſpina acute a bisflora*. It is of eaſy propagation and growth. It has been imagined that the ſingular property of this plant*, added to the benevolent and eaſy doctrines of him who brought it,

* If it be conſidered how much the Druids were the dupes of ſuperſtition, and to what they aſcribed every occurrence or appearance for which they could not account, it will be no matter of wonder that ſo uncommon an appearance in a plant apparently ſo common, ſhould be remarkably noticed by them.—To which the unaffected ſanctity and purity of manners, and auſtere life of its bearer, might be ſuppoſed to give great weight and ſanction; and ſo, at once, encreaſe their wonder and obedience.

unſhackled

unſhackled with the troubleſome ſacrificial rites, and void of the gloomy terrors of druidical worſhip, conſpired much to the reception of the *Chriſtian* doctrines, in thoſe ignorant and rude times, and by thoſe barbarous people.

From what has been obſerved, we may, I think, without incurring the charge of *enthuſiaſm* or *ſuperſtition*, (though perhaps on the *very account*, we may incur both) draw the following juſt and natural inferences, upon ſuppoſition that the *tradition* of this place be *true*—and it has been obſerved, that though exploded and ridiculed by moſt, without either thought or conſideration, no one has been able to prove it *falſe*.

1. That our iſle has been highly favoured to have had the moſt honourable, and the immediate diſciples of CHRIST, to bring his doctrine into it; and that *Somerſetſhire* in general, and *Glaſtonbury* in particular, was thereby peculiarly and eminently honoured.

2. That

2. That it is remarkable that *Joſeph*, who had made a ſepulchre for himſelf in *Judea**, and had laid his LORD therein, ſhould himſelf be buried at *Glaſtonbury*.

3. That *that* mode of preaching, now every where deſpiſed and rejected was *that* introduced by the immediate diſciples of JESUS CHRIST. (Does this circumſtance do his modern, nominal ones, honour, as *ſuch?)*

4. That as nothing could induce *Joſeph*, a rich and honourable counſellor of *Judea*, to forſake his country, kindred, and friends; and with his companions in the patience and tribulation of JESUS CHRIST, to ſubmit to every inconvenience and hardſhip of human life, but a fervent deſire to ſave the ſouls of men, and to obey the command, and fulfil the commiſſion, of their divine Maſter; may we not conclude that the holding ſuch doctrines, and ſuch mode of declaring them, in ſuch contempt, and the few who, in any meaſure, follow

* Matth. xvii. 57—61.

their

their example, in ſuch *light eſtimation*, as we do, is a moſt melancholy proof how far we are fallen from the *apoſtolic ſpirit* and *Chriſtian temper!*

5. That nothing can be more empty, futile, and fundamentally wrong, then the flimſy argument offered in defence of ſuch conduct; namely, "that we do not *now* "want ſuch evidences ſince Chriſtianity "has been eſtabliſhed:—And that regu-"larity and order beſt ſuit the Chriſtian "ſcheme." This *poor paultry* argument, (if indeed it can be called one at all) conſiſts of two parts, which I will juſt touch upon. Is indeed Chriſtianity "ſo well "eſtabliſhed" among us (I mean much more by that word than going to church, and conforming to certain external regulations) as to need *no ſuch* evidences? Rather is it not in ſo dead a ſtate, as a vital principle, as to ſtand in the *greateſt* need of *every ſuch* evidence? I appeal to fact! And are we not, as a Chriſtian church, in the very dregs of time? and eminently ſlack in diſcipline, and corrupt in example? Are we not infamous for every *reverſe* of

of every example and doctrine of CHRIST and his apoſtles? And, laſtly, are not the living examples of remarkably pious life, and holy doctrine, rejected, perſecuted, and deſpiſed?

O Tempora! O Mores!

But, ſecondly, has not the *regularity* and *order*, ſo much contended for, been the moſt powerful cauſe of the dead ſea of uniformity in which every church is, more or leſs, found? Not becauſe *regularity* and *order* are not *valuable* things, and highly neceſſary in every community, but becauſe they have been abuſed, and made the matter of dependance, or corrupted to ſecular and unworthy purpoſes. And I appeal to matter of fact (to inſtance only in *one*, the glorious reformation from popiſh ſlavery, and monkiſh ſuperſtition) if in every age, every revival of religion, and every work of GOD, has not been owing to the breaking through, and departing from, this miſtaken principle and corrupted uſage? And I, laſtly, appeal to the united teſtimony of ſcripture and eccleſiaſtical

eccleſiaſtical hiſtory, whether the firmeſt ſupporters, and warmeſt defenders, of this argument, have not, in every age, been the greateſt enemies to the true intereſt of *religion*, as a principle of *reformation*, of the manners, and *converſion* of the hearts, of men! But, laſtly,

6. That as in all arts and ſciences, the works of the *firſt* maſters are by all competent judges, held in high eſteem, and univerſally allowed to be patterns of ingenuity and great abilities; does not this eminently hold good, and does it not with ſtricteſt propriety apply to the author and firſt preachers of our holy doctrine? It does, beyond parallel, and exceeds every poſſibility of example! Are we, then, it naturally remains to enquire, the more *wiſe*, or the *reverſe*, for deſpiſing and rejecting thoſe who, in our degenerate times, make the neareſt approach to *their* excellent examples, in whatever community among Chriſtians, they are found, or by what denomination ſoever they are called among men? And is our rejection of the *meſſage* more to the credit of our *piety*, than that of

of the *meſſenger* is to our *humanity*, *wiſdom*, or *prudence*?

Let it be remembered, that it was the declaration of our divine Maſter, that "whoſoever receiveth you, receiveth me." And it is worthy our obſervation, that the *pronoun* extends to every *denomination*, and reaches the *meaneſt* and *remoteſt* name, that ſhall ſimply, and conſcientiouſly, declare—The truth as it is in HIM!

FINIS.

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of the *messenger* is to our *humanity*, *wisdom*, or *prudence*?"

Let it be remembered, that it was the declaration of our divine Master, that "whosoever receiveth you, receiveth me." And it is worthy our observation, that the *pronoun* extends to every *denomination*, and reaches the *meanest*, and *remotest* name, that shall simply, and conscientiously, declare—The truth as it is in HIM!

FINIS.